Democritic Atheists is as followeth. By God is understood a first cause or mover, which being not before acted upon by any thing else, but acting originally from itself, wais the beginning of all things. Now it is an indubitable axiom, and generally received among philosophers, that nothing can move itself, but *quicquid movetuf, ab alia movetur,* whatsoever is moved, js moved by something else;—nothing can act otherwise than it is made to act by something without it, acting upon it. The necessary consequence whereof is this, that there can be no such thing as any first mover, or first cause, that is, no God. This argument is thus urged by a modern writer,[a] agreeably to the sense of the ancient Deinocritics; .".Ex eo quod B.ihil potest movere seipsum, non inferretur, id quod inferri solet, nempe Eternum Immobile, sed .contra JEternum Motum, siquidem ut verum est, nihil moveri a seipso, ita etiam verum est nihil moveri nisi a moto." From hence, that nothing can move itself, it cannot be rightly inferred, as commonly it is, that there is an eternal immoveable mover (that is, a God), but only an eternal moved mover; or that one thing was moved by another from eternity, without any first mover. Because as it is true, that nothing can be moved from itself; so it is likewise true, that nothing can be moved but from that which was itself also moved by something else before:—and so the progress upwards must needs be infinite, without any beginning or. first mover. The plain drift and scope of this ratiocination is no other than this, to shev^ that the argument commonly taken from motion, to prove

* Hobbes's Element. Philosoph. part iv. 'sive Physic, cap. sec. L p. 204.